

EUPHEMIA AND SPEECH EVENTS

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Abstract: An event that occurs in the presence of euphemistic means is a phenomenon of euphemism. The first factor in the occurrence of this phenomenon is the use of another word (or phrase) instead of taboo words. Stylistics or rhetoric (rhetoric) also explores the use of words and phrases interchangeably. But in these fields of science there are also phenomena, methodological figures, which in some respects resemble the phenomenon we are studying as a euphemism, which can also be the object of study in the field of linguistics. We have sought to shed light on phenomena similar in some respects to euphemism in order to further clarify our views on euphemism and euphemism.

Keywords: euphemism, euphemism, concomitant event, sign semantics, signifiable concept, irony, speech enantiosemia,

1. INTRODUCTION

There are many phenomena that occur between the relationship of form and meaning of language units. Their first studies in linguistics are homonymy, synonymy, paronymy, antonymy. Language is so unique in nature that many more phenomena, speech figures, occur through it. Since each speech figure is formed in the presence of a particular linguistic unit or units, it can also be the object of study of linguistics. As mentioned in the previous sections, a phenomenon that occurs with the participation of euphemistic means is a phenomenon of euphemism. The first factor in the occurrence of this phenomenon is the use of another word (or phrase) instead of taboo words. Stylistics or rhetoric (rhetoric) also explores the use of words and phrases interchangeably. But in these fields of science there are also phenomena, methodological figures, which in some respects resemble the phenomenon we are studying as a euphemism, which can also be the object of study in the field of linguistics. We have sought to shed light on phenomena similar in some

respects to euphemism in order to further clarify our views on euphemism and euphemism.

2. MATERIALS AND METHODS

Russian linguist V.P.Moskvin pointed out pseudoeuphemia (false euphemism), cryptology, Aesopian language, misinformation, figurative expressions as euphemism-like phenomena. Uzbek linguists A. Omonturdiev and H. Kadyrova also say that in order to fully describe the linguistic nature of euphemisms in our language, it is necessary to consider its attitude to related events. In this regard, H. Kadyrova cites taboos, winged words, paraphrases, dysphemisms, jargon, slang, vulgarisms, and says that only when examined in a paradigmatic relationship with euphemisms, it is possible to draw conclusions about the linguistic value of euphemisms. It considers events on the basis of a prohibition / permission sign. In our view, the acarity of the enumerated linguistic concepts cannot be a phenomenon close to euphemism. In order to acquire the status of a concomitant event, it must replace or soften a taboo concept in a similar situation, albeit in a similar or partial way to a euphemism. Only then does an euphemism develop. From this we understand the semantics of gesture, irony, speech enantiosemia as phenomena adjacent to the euphemism.

3. MAIN PART

In Uzbek linguistics, "fear, superstition, socio-political, personal factors that create euphemisms in the Uzbek language include lifestyle, origin, personality, taste, level, age, physical and mental potential and cultural levels - the priority of speech etiquette, behavior", But the relation of sign semantics to the phenomenon of euphemism remains open. Indeed, one of the phenomena that performs a similar function to euphemisms in various speech situations is the semantics of gesture, about which a number of ideas

have been expressed in world linguistics. At this point, we try to shed light on the attitude of the euphemism to the semantics of the sign - the similarities, as well as the aspects that differ in some respects, by giving existing descriptions and reacting to them. After all, "sign semantics is a basic category of euphemisms. All means of expressing a euphemism are part of the semantics of the sign. However, some manifestations of sign semantics cannot be euphemisms. Because the denotation of euphemism is always an object or event of negative value or connotation. This aspect is important in euphemisms, but is not mandatory for the occurrence of sign semantics. So, gesture and euphemism are in the relationship of whole and part, "some of its manifestations come in euphemistic function, not in euphemistic function. Hence, the semantics of the sign will be in the status of the whole, the euphemism part.

According to the Russian linguist EP Senichkina, "the semantics of signaling (in Russian sources, the literal translation of this term corresponds to the semantics of silence), but in Uzbek linguistics the term silence semantics means not expressing the rest of the idea through many points. That is why we call it the semantics of gesture) means that the signifier conveys the conditional situation in a more vague way: in such a case the speaker actually knows what he is talking about. And in the end, such a false uncertainty of the signifiable situation (object, sign, state of a work) demonstrates factual accuracy.

E.P.Ivanyan points out that sign semantics occurs in every language and occurs with different language units. The expression plan of the sign semantics conveys the signifier situation in a deliberately false ambiguity because the addressee knows what it is about. Obviously, the signifiable situation (what the speech is about) becomes essentially clear to the participants in the speech. Pointing semantics - a semantic invariant of deliberately unknown content consists of three semantic components: 1) the availability of choice (either it means, or it is possible to understand the meaning); 2) mutual inequality (although it is possible to choose one of the things implied, both things are not essentially equal); 3) clear but unspoken information (both the addressee and the addressee know the concept being referred to, but are not explicitly stated).

The semantics of gesture and the euphemism approach are specific only to their speech situations, in

pure lexical situations they do not acquire an approach. We will try to explain this based on the following text:

"Is this man fighting with anyone?" - said Zaynab, - I don't know that they have said a harsh word to me for two years ...

"You're right," said Silver, "it's not the man, I was the one who beat him.... There's nothing wrong with that man, and a pig was the cause of our land."

"Who's the ball?" Said Zaynab.

"The worst of our town," said Silver, and asked Otabek, "have you heard that he was recently killed by a prince?"

Otabek smiles: - I heard ...

"I've been praying for him since the day I heard about him ..."

When we say "pig is the cause of our land" in Silver's speech, we can understand both Homid and Zaynab. Also, the word bek refers to Otabek. The concepts referred to in this text are known to the addressee (Silver) and the addressee (Otabek), but unknown to another addressee (Zaynab). The semantics of the sign are created for exactly this word game. Furthermore, this view of sign semantics does not in itself represent a euphemism.

"Am I strong, or is it God?" Said Kesakpolvon, giving him a poisonous look.

The fluffy man bowed his head and did not answer.

"Why did you do that?" Said Asadbek as he got into the car.

"I took revenge on the harem," said Kesakpolvon, smoking a cigarette.

"Who is he?" (Tahir Malik. Satan)

In this context, he has replaced the word haromi in the preceding sentence. In this case, it is known that both the addressee and the addressee are referring to the haram through the pronoun.

Compare again: - Do they walk too? Asked a woman.

"Should he die without walking?" That's how I know it came from playing.

"Can't you find one, too?"

- I will find (Tahir Malik. Satan).

In this context, the words "walk" and "not walk" are used instead of "adultery", and the word "one" refers to the concept of "play". Speakers deliberately chose these words at the request of a culture of communication.

The words highlighted in both contexts reflect the semantics of the gesture, and these manifestations of the semantics of the gesture, in contrast to the previous ones, manifest themselves in euphemisms.

Suspicious pronouns in Uzbek do not indicate anything definite. However, in certain speech situations, some of them perform such a function. For example: Silver put his hand on Otabek's shoulder: - At that time it was right to sleep without a companion, - he said, - because I was completely disappointed in others, my companion always gave me only despair, only increased my horror (Abdullah Qadiri. Last days); Once upon a time, under a cherry tree, someone was waiting for him, and now ... Who is he waiting for now? - the question whispered in his brain ... (Abdulla Qadiri. Last days); If you run away, try to run away, but from this day on, I decided to chase someone: sooner or later I will go to your service and slavery in the company of my father and mother, and I know what my value will be in front of my beloved friend ... (Abdullah Qadiri. Last days)

None of the pronouns in these three sentences came in the sense of suspicion, expressing a definite meaning. The first sentence refers to Otabek, the second to Silver, and the third to Zaynab. The writer deliberately used the pronoun in this sense. Both the writer and the reader understand from the context what is meant by such an expression of knowingly or unknowingly.

Even from the examples we have observed, this phenomenon can be represented by lexical, phraseological, and grammatical units of language, especially advertising texts, which are often used for the purpose of linguistic cunning in the speech of salespeople. Euphemia can also occur with units of language at a specified level, and this situation once again proves the similarity of the two linguistic categories.

In Chinese and Uzbek languages, words and phrases are used in a euphemistic way for the purpose of communication. It is well known that irony is "a trope based on the use of words in the opposite sense of the correct meaning for the purpose of secret mockery or

pitching." In the Annotated Dictionary of the Uzbek Language, irony is described as "one of the methods of denial in a work of art, a methodical means of secret laughter over a bipop person or thing." The conditions of application of cinema in Chinese and Uzbek linguistics, its functions are studied in a monographic plan.

A study of modern Chinese Internet vocabulary concludes: If a person's appearance is not attractive, then without saying zh dengdéhěn chǒu 长得很丑 (zh zng de hěn chǒu - very ugly), zhǎngdéhěn wēnróu (zhǎng) deb h jūdan wēn they can put. This expression became popular after Chjao Chuan's song 长得很温柔(Wǒ hěn chǒu, kěshì wǒ hěn wēnróu - "I'm not beautiful, but I'm very cute"). Or the men's room, which does not meet hygienic norms and smells bad, is called sānwèi shūwū 我很丑, 可是我很温柔 (sān wèi shūwū - a room with three different odors). In our opinion, irony was involved in both cases - in very delicate and pleasant expressions.

There are records in Sun Hueytsze's study that fragrant words in Chinese are not used in a sarcastic and reverse sense, i.e., as antifrasis. In our opinion, this is probably not the case, as there will be irony in every language. As long as there is irony, any word can be drawn to irony. This is often said in research. The researcher does not seem to have paid much attention to works of artistic style. According to our data, even in Chinese, words can be given the effect of irony and used in the opposite sense to their usual meaning. According to the Russian researcher, the word 讽刺fěngcì fěngcì (satire, sarcasm, irony) originated in Chinese before the word 幽默(humor). The first written evidence of the use of this term is the work 文心雕龙of wénxīndiāolóng wénxīndiāolóng (the embroidered dragon of literary thought) (刘勰 liú xié, 1900), which dates from 501–502 BC.

The softening of a particular concept by irony and the euphemistic function of the word obtained by irony are clearly illustrated in the following example. Follow us on:

我觉得世界上就只有两种人能吸引人，一种是特漂亮的一种就是你这样的。 juédé Like Shijian Shan Jiu zhǐyóu liǎngzhǒng Ren Neng xīyinrén, yīzhǒng Shi Dae piàoliàng de Yi zhǒng jiùshì nǐ zhèyàng de .Wǒ juédé Shijian Shan Jiu zhǐyóu liǎng zhǒng Ren Neng xīyin Ren

Yi zhǒng Shi Dae piàoliang de Yi zhǒng jiùshì ſhèyàng de (I think in this world only two categories of people attract the attention of others, the first category is very beautiful people and the second category is like you). In this sentence, the unit 你这样的 nǐ zhèyang de nǐzhèyangde (similar) is used with a sarcastic intonation and means ugly.

In the example above, because of the euphemistic function of the allegorical word, the speaker was able to convey his or her point of view according to the requirements of cultural speech. It also saved the speaker from being embarrassed in front of the listener. Of course, in order for a speaker to compose such a speech, he must have sufficient language skills and a linguistic ability to understand what meanings linguistic units can express. A speaker who does not have the necessary linguistic ability expresses his or her opinion somewhat openly or rudely and is embarrassed in front of the listener (s). Hence, the effective, appropriate use of irony reveals the necessary communicative qualities of speech.

Or in the following sentence, the word 素质 sùzhì sùzhì (healthy) is also used in a figurative sense, meaning "unhealthy, stupid": 那个有“素质”的人正在随地吐痰

Nàgè yǒu"sùzhì"de rén zhèngzài suídì tǔ tán. That "healthy" person is spitting everywhere). After all, a spiritually healthy person does not spit where he encounters, only a spiritually unhealthy person does this behavior. In this case, the power of expression is increased by the fact that the speaker does not directly say "stupid", but softens and hides the concept, because unusual expressions are always of special interest to the listener. Increasing sensitivity ensures that the intended purpose of communication is achieved.

Most of the words of praise in the Uzbek language perform a euphemistic function when uttered with sarcastic intonation. For example: Salih Makhsum, who came in the corridor carrying meat, saw Rana's state: - Balli, Rana, that's crazy! Said Maxdum. "The satin shirt is a pity for you, it's a pity for you except for the gray!" (Abdullah Qadiri. Scorpion from the altar) In this sentence, the word of praise has a sarcastic intonation. At this point, the speaker does not make a direct rebuke, but utters the word of praise sarcastically, and thus a softened, hidden rebuke, an insult, is expressed.

The words barakalla and balli also signify a softened rebuke when uttered with sarcastic intonation. For

example, when I was wondering where the gate was, it was an ancient fortress, and the destroyers had pushed the hill here and blocked the gate like a hawk. The intruder clung to the wall and could barely cross.

"Bless you, bury someone's house!"

My brother, who was following me, was also surprised.

"Didn't he nail it before?" Balli! Uncle is really old (Murad Mansur. Land of Judgment).

Praise words in the Uzbek language, such as afarin, tasanno, koyil, also have a euphemistic function, taking a sarcastic intonation. For example: Interestingly, for many years, the two friends were unaware of each other! Well done, Akobir Mirzaevich, God has given you a combination of heart and strength! (Erkin Azam. Days other than holidays). The euphemistic function of these words is the communicative goal of the speaker and the irony, because the euphemistic function would not have been fulfilled if the speaker did not intend to load the praise words with irony.

Speech enantiosemia is a similar phenomenon to euphemism. Since enantiosemia occurs in speech, it can sometimes have a euphemistics character, i.e., it occurs in a euphemistic way. In Uzbek linguistics, this issue is addressed in the research of Yo. Odilov. For example, he wrote, "God bless your life," and he kissed me on the face. While kissing, the word "muattar" came out of my mouth and I didn't notice it (O. Hoshimov. "Dragon's repentance"). In this case, too, the speaker took a euphemistic way of expressing his negative attitude, that is, he intended to convey his opinion not with a rude or foul-smelling word, but with a fragrant word that meets the requirements of cultural communication.

Again, "there are applications in which the similarity of these events is evident. For example, in the sentence "How sweet is the smell from your feet" in the speech, the enantiosemia and euphemism are equated in the expression of the word "bad" with the word sweet. The meaning in this example does not correspond to any of its meanings in the dictionary. So this is an occasional meaning. In doing so, the speaker secretly expressed his subjective attitude towards the listener in a softened way, using the word in an occasional sense that is completely opposite to the usual meaning. This situation can be explained on the basis of two factors: 1) the intention of the speaker to convey his dissatisfaction with the object of speech in a soft way, without expressing it openly and rudely; 2) the desire

of the speaker to express his subjective attitude in a specific way in order to achieve speech sensitivity. Therefore, the euphemism served as a means for the word sweet to have the opposite meaning for a specific purpose."

According to the linguist Yo. Furthermore, for enantiosemia, along with the euphemistic meaning, there must also be the correct meaning of the word, because enantiosemia appears in the conflict between these correct and euphemistic meanings. Euphemia, on the other hand, occurs in a single softened expression of the word. These are the linguistic differences between the two phenomena.

4. CONCLUSION

There are also phenomena in language that are close to euphemisms and come close with some functions. In our view, sign semantics, irony, verbal enantiosemia are phenomena that are close to a euphemism, but not exactly the euphemism itself. And, of course, their closeness, their closeness can be seen only in certain contexts, in separate applications

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